§59 Fathers are also seen handling and playing with babies, and often refer to their young offspring with pride. Despite these patterns of good infant care and continued attention to the baby, occasional instances were observed where mothers dropped or roughly shook restless and fretful year old babies.

§60 Unless the expected course of maturation fails to appear, parents manifest only casual interest in promoting an infant's development. Occasionally a mother will sit to support a young baby in an upright position. Only once were parents seen walking while supporting a fifteen month old between them. The removal of the half year old child from the baby pen or from tightly bound blankets also affords the child an opportunity to develop through exercise. While the appearance of the first tooth is noted by parents, little attention is focused on this phase of development. No attempt is made to encourage finger walking nor is this behavior much manifested by babies. Particular toward infantile sexuality were not observed or expected. In an early years, of course, a baby, being closely bound and tightly diapered, has little opportunity to explore its genitals.

Conscious

§54 The transition from infancy to childhood among the Ifugao is informally recognized as occurring at between three and four years of age, when the child becomes "half aware." As is customary in child study, we shall anticipate this transition somewhat and refer to childhood as that period of life which follows shortly after the infant has taken to feet erect and which terminates with the onset of puberty.

§61 Although the first attention to sphincter control comes between one and two years of age, it is never hastily introduced at this time nor is it seriously expected to take hold so early. At this time, especially if it is a woman, diaper cloths are abandoned and the mother begins to take the child with her when she goes into the bush for her own needs. Verbal explanation and encouragement are little used while the child is so young. Accompanied by one quarter of its children, the mother is expected to see himself. "This time he was too [illegible]. Every week I take him to toilet. Every week he will see." Nothing was denied. "I never say nothing. He learn himself." In summer the eighteen month to two year old child is allowed to play without pants or with pants (in Manila) in which a long slit has been cut in the crotch. This device permits him to eliminate without soiling his clothes. Another practice is to free the child's instinctive urge to urinate in the morning and avoid his accidents the house to urinate. Usually parents also recognize the advantage of preventing the youngsters from drinking any liquids during the hours immediately preceding bedtime.

No serious effort is taken of training or toilet before two and a half to three years of age. Even four years is sometimes informally regarded as too early an age at which to demand complete cleanliness training, and often children continue to wet at night until this age. Generally, however, the child is expected to be trained at three and from then on begins to be scolded for accidents behavior. "Look you dirty boy," Dorothy Phone said to three year old David before she changed him. "You dirty your pants." Some parents also somewhat speaking at this time to enforce sphincter control. When accidents occur to older children, the sleeping place of the child may be padded with straw which is discarded every morning. Together with learning habits of sphincter control, the child also acquires certain attitudes

[illegible] §1.2

[illegible] §1.3

[illegible] §1.4

[illegible] §1.5

[illegible] §1.6

[illegible] §1.7

[illegible] §1.8

[illegible] §1.9

[illegible] §1.10

[illegible] §1.11

[illegible] §1.12

[illegible]

[illegible]

[illegible] studies of these patterns are the development of deference, egocentricity, and flexibility.

Deference is directly learned from the injunctions of parents forcing children against aggression but is also indirectly conditioned to the absence of a frustrating and authoritarian ecological structure. Following the child's emotional injunction, we note blocks in frustrations are set in the path of the developing ego, although it cannot be denied that the personality continues to carry the memory of the trauma whose aversion continues to interfere with the volitional development of ego functions. Rigid parents, therefore, do not demand such remorse and self-abnegation which is an authoritarian climate may undermine self-esteem and engender hostility.* In the absence of such exaggerations in hostility, the positive lessons of parents against aggression can take a firm hold. This learning, it must be pointed out, further takes place in a personality whose emotional representations, because of the emotionally tendering tendencies of the parents, is not being strongly stimulated. Positive injunctions in deference are therefore encouraged by other forces in child personality. The person may be characterized as one of innovative tendencies, and it is in such a personality setting that the tendencies of egocentricity, emotional isolation, and deference become controlled. The remodelling process influences the adoption of a religious view holding a more authoritarian, conditioned deity such as might be traced back to a harsh parental image.

The previously achieved degree of ego mastery is maintained by the fact that shame and ridicule are not used as disciplinary measures. In the absence of a strongly involuted sense of duty and obedience, the child, in a considerable sense, decides for one course of behaviour against the transgressed standards of his group. This free not imply failure to reach the child when is expected of him. The emphasis is well working, however, is to preserve the child's initiative, an effect that is further aided by the absence of constraint which would hinder, supervisory, or overprotective. The Rules child finds this freedom to develop his possibility and independence integrated, perceiving the value of these controls as defenses against the inventive effects of emotional injunctions and regressive dependence. He gradually drops the over-forms of a compulsive search for love and a better off than he would be in a society that not only possessed a satisfactory of affection but also prevented the development of egocentric attitudes. The expressed fear here child for "phased" rewards than to the the child to spoiled may be understood as a desire to avoid inactivate permissiveness. Apparently it is not not the permissiveness is to secured to successes. On the other hand, it must be recognized that some parents exercise more supervision and stricter discipline than is generally approved of.

The lack of strong parental direction and the fact that the child is left to learn more adjusted routines for himself have consequences not only in further preventing the formation of a strong superego (based on the parental image) but in encouraging resourcefulness and self-sufficiency. There also exists any plan of achievement demanded in later life. Such environment would be of help and without the good schools and which originally prepared the age to exercise forms of active mastery. Early necessity for resourcefulness in providing the emotional resilience to severe problem situations, plays a large role in developing the

*The Fromm Malthusian and Mother Goose, my Brother, Dada and Home of Mine Goose, or no Long, Mine is a Home Goose, yes-yes

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Upper Level

the youngest. Instead the choice of a name depended on the whim of the parents. This name was retained until adolescence. Teknonymy was not admitted.[1]

For a year and a half or two years the moss bag served for carrying the baby. In this container he could strike hung from the lower branches of a tree and rocked. Following discontinuance of the baby pack children up to four continued to wear a knee-length dress or vest, cotton-kide diaper lined with moss. Trousers for a boy facilitated the achievement of cleanness training. Before verbal instruction in the use of chamber vessels came to be given, eliminating habits were inculcated with the aid of a moss-lined bark vessel. To remove a child who had been released from the moss bag slept in a cradle swing. In winter for greater protection against cold he passed the night alongside his mother. Babies received encouragement to crawl but were not allowed to stand even on early for fear of injuring the limbs. Nobody discouraged finger sucking nor the "black dot" existing on the surface of the baby's palm was regarded as "baby food." A mother removed a loose milk tooth by pinching it between index finger and thumb. With his tooth in then described a circle on the crown of the child's head, repeating the formula, "Sabit tooth, sabit tooth." The rite promoted the rapid replacement of the lost tooth. The extracted tooth ended up tucked in the split of a dead tree. If it was thrown on the ground future teeth would grow in at wrong places. Young children used tomahawks with bell-sounds, the blades of which were also decorated with floral or animal blood designs; bone toys, twirled on rawhide lines, and simple swings. Dolls did not constitute playthings.

Kaska parents did not spare disciplining in the event of a child failing to take over socially approved habits. Discipline ideally attached to the like-sexed parent, although manifestly the father exerted more authority because she was in constant association with the youngsters. If toilet training did not occur in a reasonable time, a child's hands might be lightly whipped with a willow switch. Disgust for the body excreta was also inculcated. Children of the same sex could urinate and defecate together in the bush but children of opposite sex were early prohibited this degree of intimacy. Lying brought slap-whipping, while mischievousness was prone to be magical conversion into brown-being ability. A girl who stole might be hung by the hair and whipped on her legs. My women witnessed this punishment. A father beat his son for theft. A child of the sex who stole might have an evil power pressed against the fingers or toes. A vociferous boy received whippings with a length of braided rawhide. People felt that a boy who showed early aggressive tendencies would become cowardly when he matured. Children were dissuaded from sex play by parents pointing out how it interfered boy's hunting prowess and could cause a girl's death. Sexual curiosity met the saying, "Your eyes are going to be blind." A masturbator's hands were whipped with willow switch.

Sex typing received extra attention in late childhood. A youth of 12 began to accompany his father hunting or learned to track, ambush, and butchery game and became familiar with the habits of animals. A girl continued to spend much time with her mother, who encouraged feminine pursuits. Girls were dissuaded from playing with

[1] Information for this report for the Tlingit, Junea, Study of the Tlingit of Alaska (1944), 37.